

DISCOURSES

vpon Seneca the
Tragedian.

By Sir William Cornwallis,
Knight.

~~By Sir William Cornwallis,~~
~~By Sir William Cornwallis,~~
L. C. P. 1.

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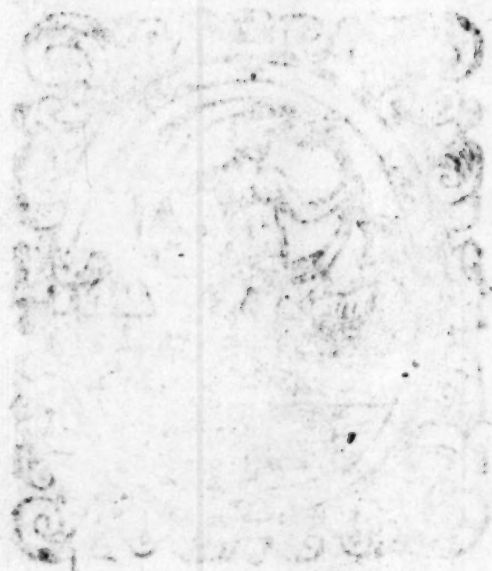


Imprinted at London for
Edmund Mattes, at the hand
and plough in Fleetstreet.
1601.

DISCOVERIES

upon Government
T. Ingham

By John William T. Ingham
Author



published at London for
J. Ingham, at the
and by J. Ingham
1801

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TO THE RIGHT
HONOVABLE SIR

John Popham Knight, Lord
chiefe Iustice of England,
and one of her Maie-
sties most hono-
rable priuie
Counsell.



*O*norable Sir, since
I can truely, let me
confidently affirme,
this boldnesse pro-
ceedes onely from
the sight of your vertues; I honour
you, and reuerence the executions
of your place; I behold not your for-
tune, but your selfe: and since it is so,
be content to accept these and mee,
both which offer themselves to you,
not for any thing they can, but wil-
lingly would do you seruice.

From the honourer of your
vertues, *W. Cornwalleys.*

TO THE
HONORABLE

THE SENATE

OF THE UNITED STATES

IN SENATE

CONFIRMED

THIS

CONFIRMED

THE SENATE

OF THE UNITED STATES

CONFIRMED

THIS

CONFIRMED

THE SENATE

OF THE UNITED STATES

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THE SENATE

OF THE UNITED STATES

CONFIRMED

THIS

A Table of the Heads.

a. sheweth the first side of the
leaf: b. sheweth the other side.

Oedipus. Act. 3. Creon Oedipus
insanus.

A. 1. a. 1. *Odia qui nimium times,
Regnare nesci; Regna custodit
metus.*

Agamemnon. chorus. 1.

A. 5. b. 2. *O Regnorum magnis fallax
fortuna bonis, in precipiti
dubioque nimis excelsa locas.*

(gera,

Hercules furēs. Act. 2. Sc. 1. Me-

B. 2. a. 3. *Prosperum, ac scilicet scelus
virtus vocatur; fontibus parēs boni.*

Troas. Act. 2. Sc. 2.

B. 7. a. 4. *Noscere hoc primum decet:*

¶

Quid

A Table

*Quid facere victor debeat, victus
pati.*

*Violenta nemo Imperia continere
diu:*

Moderata durant.

(Megera.

Hercules furens. Actus. 2. Sc. 3.

*C. 6. a. 5. Non est ad astra mollis
e terris via.*

Hippoliti. Act. 3. chorus.

D. 8. a. 6. Res humanas ordine nullo

Fortuna regit, spargitque manu

Muneracæca, peiora fonens.

Troas. Act. 1. Sc. 1. Hecuba.

*E. 5. a. 7. Quicumque regno fidit, &
magna potens*

*Dominatur aula, nec leues metuit
Deos,*

*Animumque rebus credulum læ-
tis dedit,*

Me

of the Heads.

Me videat, & te Troia, non un-
quam tulit

Documenta sors maiora, quam
fragili loco Starent superbi.

Octavia. Act. 2. Sc. 2. Nero. Sen.
F. 8. a. 8. *Inertis est nescire quid li-*
ceat sibi.

Troas. Act. 3. Vlisses.

G. 6. a. 9. *Magis hec timet, quam*
maceret, ingenio est opus :
Alios parentes alloqui luctu decet.

Thebais. Act. 4. Iocasta.

H. 1. a. 10. *Gladus & spes & metus,*
Sors ceca versat : præminis incer-
tum petis
Certum scelus.

Troas. Act. 4. chorus.

H. 3. b. 11. *Ferre quam sortem pa-*
tiantur omnes, nemo recusat.

Faults elcaped in the tran-
script of the copie.

B. Lease 2. b. 3. this, read there.

B. lease 8. b. 1. mule, read e mute.

C. lease 2. a. 19. direction, read de-
ic tion.

C. lease 5. a. 22. angry, read anger.

C. lease 7. b. 9. prcue, read promise.

C. lease 8. b. 11. wine, read vine.

D. lease 2. b. 21. & 22. his absti-
nence, read her abstinence.

D. lease 3. a. 2. hee, read shee.

E. lease 2. a. 7. superfluously, read
superficially.

E. lease 3. b. 8. name, read rome.

E. lease 8. a. 9. Pilate, read Pilote.

F. lease 2. a. 21. his, read this.

F. lease 5. b. 11. affection, read
infection.

G. lease 5. b. 10. and commings in:
read, to our commings in.



DISCOVRSES VP-
on Seneca the Tra-
gedian.

————— *Odia qui nimium timet,
Regnare nescit : Regna custodit metus.*



Hough common
Experience doth
manifest, and na-
turall reason iusti-
fie, that States in an
equalitie of degree,
vpheled by persons knowing no
preeminence, cannot stand, nor
promise continuance : yet cannot
the aspiring constitution of man,
with patience behold higher ere-
cted fortunes, how iustly soeuer
obtayned : so if hee cannot reach
A them

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them with equalitie, hee will with enuie, whose effectes would be dangerous, did not feare bridle them. Then must Soueraigntie nourish feare in subiection; for out of subiectes feare groweth Princes safetie.

But how this awe is to be obtayned, restes the Arte; for feare hath two additions, that make it good or bad; from some feare comes hatred, from such feare ruine; from feare loue; from this preservation, soueraigntie; with this is Gouvernement, with the other Tyrannie. The power of a Prince breeds feare; his actions hatred or loue; from his actions then must hee draw his flourishing, which illustrates the noblenesse of the minde; for she commands ouer fortune, whose power stretcheth no further, then to lay open vertue; meanes states
beeing

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being therefore miserable, because wanting stufte to shew their workmanship ; for liberalitie consisting onely in meditation, is inuisible : Temperance with povertie hath not much to doe, and so of the rest.

—*Odia qui nimium timet,
Regnare nescit.*—

There is no affection so vnnatural to Princes, as feare ; the limits of their proceedings, must be bounded by other respects : For rightly hath this Authour determined ; Who feares hatred too much, knowes not how to raigne. It is impossible for one person to harbour Maestie and feare ; for they are opposite, differing as much, as to command and obey. Feare begettes obedience,

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Maiestie doth what hee doth vn-
compelled : for compulsion and
inforcement killes authoritie ;
but that hee is unrestrained by
feare , giues him not a lawlesse li-
bertie ; though he wants inforce-
ment , hee doth not perswasion ;
which in all noble natures , pre-
uailes more then compulsion : hee
is not vrged by feare , but in feares
stead hath iustice , hath the sight of
his owne place , hath the know-
ledge , that vpon his shoulders
rests the whole body of the foun-
dation ; which respectes curbe
Princes , unrestrayned by feare.
More particularly to the Trage-
dians meaning, ——— *Odia qui ni-*
miu[m] timet ; It belongs to a Prince
to shunne the deseruing hate ; not
to feare hatred : feare , as it is said ,
belongs not to them ; and if in
them , bastardizeth their natures ,
and corrupts them. The vniust
partialitie

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partialitie of some natures, abused
by selfe loue, wil hate the executi-
on of iustice, and not vnderstan-
ding the intent of lawes, thinke in-
iuriously of their executors. This
must not be regarded by Princes,
nor stop their welintended cour-
ses: The satisfaction of his consci-
ence is Metridate expelling the
poyson of ill tongues, and him selfe
finding he hath performed his of-
fice with iudgemēt, shal be strong
enough to resist vulgar thoughts,
which liue in opinion. The hate
of these is feeble, and howsoeuer
common it is to the worst mea-
nings, to giue them handsome co-
lours, yet cannot these present
their griefes to iudiciall men, so
shadowed, as not to bee discerned
faulcy: so cannot the way of truth
beget hate, able to doe harme, in-
dice and spleene from some parti-
cular it may, but they are too weak

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leuer to doe hurt. But were there
perill in the performance of the
true office of a Prince, yet must it
not dissuade him, for shuns he the
execution of his duety for feare of
hate, he explaneth his regalitie to
bee an office vndertaken, to please
himself, not to profit his countrey,
then which mind, there is not any
more monstrous and detestable.
The iudgemēt of al causes, the de-
ciding all controuersies, the cēsure
of all mē, the sentēce determining
all actions, are his, & in these per-
formances restes the very soule of
the state, & the life of a states flou-
rishing, in which shal feare of hate
make him swarue, he ruinares and
depopulates his kingdom: for this
puillanimitie wil bring confusion,
whē the vertuous and vicious, well
deseruers, and yll, the accuser and
the accused, shall goe indifferently
reckoned of.

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—*Regna custodit metus.*—

It is the destinated affection to
seruile natures, feare: and it is wel,
for they are not so straightly bound
to be good, as are higher fortunes.
Two are the bandes, whereby the
diuine wisdom preferueth the
world: Loue of vertue, and feare
of punishment: and thus are some
(I am afraid most) kept from the
extremitie of ill; Therefore in the
preseruatiō of Kingdomes, feare
hath, and ought to haue a great
hand. It is not the often vsing
tortures, and executions, that pur-
chaseth this; though offendours
suffering, and according to the
fact rigorous execution, is whole-
some to the bodie of a state: and
that I verily belecue, the hanging
of one man, to worke better ef-
fects amongst men, then twentie
made into mummie; yet that feare
amongst

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amongst Subiects, that preserueth the kingdome, hath his originall, not from this, but from the princes life: for those states onely are enriched with the blessednes of vertue, and tranquillitie, where the Prince vseth his authoritie to chastise offences, not to authorize his owne offences; for though hee hath the oddes of being aboue the law, yet if he giue his Subiects euill example, they wil follow him; albeit he seeke to quench the fire of their viciousnesse, with neuer so much of their blood. It was a common tricke among the heathen Princes, to fetch their petygree from the Gods; I doe not thinke their fortunes had so besotted the, as to think so themselues, but only nourisht the opinion to draw the more awe & obedience from their Subiects. They should haue imitated the diuine powers in the
puritie

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puritie of their liues, and so haue
beene neerer the gods, and more
feared of men: for nothing produ-
ceth true feare from Subiects to
their Prince, but the worthinesse
of his owne person. His power, his
splendor, his fortune, his gards, and
other circumstances, (without
vertue) doe rather stirre vp dis-
daine against him and his fortune,
then awfull regard: the vse of all
these things wil be conuerted into
detestable names; his power, ty-
rannie, his splendor, prodigalitie,
his fortune cursed, his gard ter-
med the instruments of oppressiō,
his other signols of authoritie, the
deckings of a corrupt minde: vn-
der which name, when the people
shall behold them, they bring his
authoritie to contempt; and being
once brought to that declyning,
they neuer leaue roulling, vntill
they come to the bottome of vn-
happinesse.

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happinesse. *Regna custodit metus.*—
But that feare must come from the
vertue of the Prince, not from his
power, or els it holds not: for with-
out vertue, it hath no vertue.

Vpon these verses,

O Regnorum magnis, fallax
fortuna bonis, in precipiti
dubioque nimis excelsa locas.

WHo beholds or vndertakes
a Dyademe, meereley re-
specting the magnificence of the
place, chuseth so vndiscreetly, as
leauing the contentment of the
minde, for colours to paint the bo-
dy. All the States, and Estates of
the world, being founded and ori-
ginally discended from man, must
necessarily accompany his transi-
torinesse, the which though wee
know, & see dayly chances of mu-
tabilitie acted before vs, yet when
any thing is inbraced by vs, ra-
ther

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ther for our owne vie, then the
right vse; neither can reason, ex-
perience, nor the euery daies hap-
ning of such things, perswade vs
to part with it as we ought. Thus
of that highest degree amongst
men, were it mannaged by a hand
iustly administring to all, and as he
is a head, so content to take the
least pleasure, and yet to take care
for all, neither would they com-
plaine of fortune, nor hold this
great good deceiueable. It is the
erronious opinion of the world,
that deceiues the world: it is not
pleasure to doe what wee list, but
neuer to stray frō what we should;
for I thinke all good tastes will
iudge it more sweet, to do well, thē
to be able to do ill without cōtrol-
ment. This done, principalitie ex-
celleth all states in happines; for it
resembleth the diuine state, whose
communicating power of doing
good

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good to all, is numbred amongst his blessed perfectiōs: this is in the office of a Prince, which makes it without exception the most excellent estate amongst men, nor is it subiect to fortune; for nothing can perish, that hath trueth and iustice for the foundation.

Dubioque nimis excelsa locas.

That it is situated by, and subiect to the most headlong downe-fal, me thinkes tels them the nature of their place, which is aduice, keeping them from danger: it is meete they should stand thus ticklely, for the mind of mā is not to be trusted with a life of that power and preeminence, seperated from care and doubt: for were hee, his once falling would make him fall once more. Doubt belongs to Princes, but not by the name of doubt, but prouidence; this iogs him, if vaine pleasures lul him in sensuality; this
whispers

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whispers in his eares, Beware, and
sharpeneth his sight to looke into
the courses of his own life, & to a-
mend his errors; this guardeth him
frō outward and inward inuasions:
both which strengthening & quick-
ning his vnderstanding, to pene-
trate into the most secret drifts of
his aduersaries, to cōclude this pro-
vidence or doubt, is the mother of
counsel, industry, and doing well.

—*Dubioque nimis.* But too much
doubt argueth too much guiltines,
which this too much suspitiō con-
fesseth: vice vncōmitted may make
vs beleue she is pleasāt, but once
tasted, so powerfull a vertue is iu-
stice, as, though she doth not pub-
likely chastice offences, yet neuer
doth shee omit, inwardly to proue
they are offenders, & after prooffe
not to punish: so much of Iustice
hath euery particular body in it
selfe: who therefore will not doubt

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too much, must not doe ill too much; for they are inseparable.

Vpon this verse.

Miserrimum est timere, cum speres nihil.

IT is an obseruation worthy of regard, to contemplate how the bodie of man is equally poysed with affections; he hath hope and feare, loue and hate, and so the rest, every contrary hath his contrary, but in such an equallitie, as hee goeth right vp in these extremities; and the minde doth well amongst these, as the bodies constitution consisting of dissenting elements, so long hath health, as these parts of his are without an extraordinary preeminence: but when any affection in the minde, or any humour in the body, vsurps an ouer-swaying authoritie, the body languisheth, and the mind thinks it selfe miserable; for

Miserrimum

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Miserrimum est timere: cum spes nihil.

Miserrimum est timere. —

I have often spoken of this feare, and yet necessarily must here speake of it againe. There is no affliction, that afflicteth the minde vpon the first apprehension, but feare. Yet so strangely powerfull are all afflictions, as they make the possessed body delight in his torment, & prosecute those infected thoughts, though with the losse of his whole contentment and quiet; yet is it most miserable to feare: for that is miserablest, that is most remote from contentment. Infinite are the occasions of vexation that encounter vs without seeking them, but feare addes both the number and force of griefes, and beleeueth them both more and more terrible then they are: therefore did the Tragedian end with *miserrimum est timere,*

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sinners, he should end with truth,
for I hold feare the most afflicting
punishment, that accompanied
the fall of man. — *Cum speres
nihil.* —

Whether it be, that this life,
being but a counterfeit of life, dis-
pleaseth the soule, (to mitigate
which anguish, shee administreth
hope to her selfe for a cordiall,) or
whether the possession of things
comes short of the intended satis-
faction; certaine it is, that the most
pleasing and most conuersant
thoughtes of the best contented
minde, are descended from hope;
which hope doubtlesse is the vn-
spotted issue of the soule, being
little akinne to the bodie, though
behoofefull to the bodie; for the
acts of the body are more grosse
and heauy, which euery man may
easily discern, if he obserues his
intendmēt, before executiō. For
whiles

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whiles onely in the braine they
carie a much more delightfull re-
presentation, then after, when
they come vnder the censure of
the eye, our life is nothing but a
life of hope, which, if we cannot
haue with a possibilitie, wee will
without; for we cannot liue with-
out it, what shift soeuer we make.
The most plenteous possessed
creature of contentment that euer
was, annexeth hope to his ample
fruition, and is content with that
he hath, because he hath hope. It
neuer leaues vs, no, not when we
lie a dying: men vnassisted by
Christianitie, at this time, euen by
nature are taught, to hope of ano-
ther life; from which, neyther ig-
norance nor impiouesnes can driue
them: but when they cannot build
hope vpon their own deserts and
knowledges, they will ground it
vpon mercie and hope, and so die

B

imbra-

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embracing it, and neuer leaue ho-
ping, till they haue left breathing.

*Miserimum est timere, cum
speres nihil.*

It is most miserable to feare
when wee cannot hope, it is, for
feare vnballanced by hope, is des-
peration, then which both by di-
uine and humane vnderstandings,
there cannot be a greater curse: in-
to such extremities runne the af-
fections of man, when not curbed
by reason, or counterpoysed by
a contrary affection: for the bodie
and minde agree in receiuing saf-
tie from a mediocritie, which is
easily discerned, since no part of
man holdes out in extremes, but
thereby is driuen into the greatest
daungers, being violently carried
into diseases and death.

Vpon

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Vpon these verses.

*Prosperum, ac felix scelus
virtus vocatur; sentibus parēt boni.*

HOW much outward prosperi-
ty preuailes ouer iudgement,
how willingly we suffer the glit-
tering of fortune to dazell our vn-
derstandings, how we coozen our
selues of the discerning truth, with
looking vpon euery thing through
the false glasses of wealth or want,
by him that is yet sober, and not
drunke with these partiall affecti-
ons, cannot chuse but moue him
to much commiseration, & to pity,
and shun the society of the world.
Taking the last of things, and be-
ing led by euents, wee know no-
thing originally, nor doe wee in
our liues any thing, but lift vp
them, already vp; and throwe
lower the already ouerthrowen.

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How often haue I heard the weakest bent bowes of reason, shoote at the highest actions? No, this is nothing so common, as the vulgar censure vpon the matters of most importance, in which they will as boldly vndertake to commend and dispraise, as if they had bene conuersant in the serioussest counsels: but thus goeth their attributing prayse or dispraise; bee hath prayse that winnes; who loseth, loseth not onely his designes, but withal loseth the opiniõ of hauing eyther wisdom or vertue. To whõ should I lay this fault, but to our own follies, who lay the chiefe estimation, not vpon vertue, but fortune, and perhaps, our follie is permitted by the diuine hand, to abate the pride of higher persons, that cannot with al their greatnes, defend themselves frõ the blowes of ignorance and indiscretion. So
are

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are the sinnes both of high and low punished; the low, in a more of wealth, are deprived of wisdom; the high, subject to these vniudiciall censures, haue their high attempts soyled and made contemptible, with beeing pulled thorow these common gutters of myre and pollution.

——— *Prosperum, ac foelix scelus,
virtus vocatur.* ———

Prosperous and happy wickednes is called vertue: wickednes can neyther be prosperous nor happy. Prosperity is a word destinated to the world, and by that word wee vnderstand wealth, honour, estimation and such; but all these being but the adherents of a transitorie life, and that life depending vpon another of much more excellencie: who obtaines this prosperitie with wickednes, loseth that; who loseth the best for the worst,

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prospereth not; who prospers not,
is not in prosperitie; neither can I
call it prosperitie, to be accounted
so by the world; and in the meane
time to haue that most vnquiet
companion, an exclaiming consci-
ence, which as certainly followes
dishonest attempts obtained, as
desire prouokes before obtaining:
betweene which two, the vnsatia-
ble mind is perpetually tormēted,

—*Fælix scelus.*

The contrariety of these two
words, illustrates how much our
seruile natures are content to de-
base themselves, to lose truth, the
highest part of reason, I, sence the
lowest part of man, happy wicked-
nes, an epithite due, not to the best
of our actions, yet are we cōtent to
bestow it on the worst of our acti-
ons of wickednes. Can any thing
subiect to the frailetie of time bee
happy? no, not possible: happiness
is

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is not of this world: we may be in the way of happinesse, when by a good life wee are in the way to heauen, but cannot here bee happy; for nothing that is transitorie is happy, happinesse being due to expresse onely the ioyes of eternitie; for no pleasures can reach happinesse, that stoope so low as time. Then can it not bee due to wickednesse, whose groueling earthly minde neuer lookes so high, but stickes fast in the imagination of the vile pleasures of the world, and hath his best contentments of no more continuance, then the senses pleasure, which tast and swallow, in an instant.

Virtus vocatur. — — —

It seemes vertue once had the Empire of the world, for antiquitie shewes many coynes of her stampe, and euen this age fofeares her power, as every one will weare

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her livery, though fewe do her service. The worst, though they loue vice, yet adorne their ill with the counterfeite colour of vertue: so strong is shee yet, and so feeble is vice: seemings are now sought, beings thought superfluous; the labour of most men now adayes is not to obtaine truthes, but opinions warrant: so are most of the actions of these last ages; but painted with counterfeit colours, which last no longer then themselues liue, so long perhappes feare or flattery makes them hold; but they taken away by time, they are either deuoured by obliuion, or discovered to be without al worth, or truth. Yet can I not but commend their policies, that intitle vertue to their particular actions; for nothing els goeth with so generall an applause: fayles hee here, he shal be supplied by them, that

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that no other respect hath layd hold of; wants he that? hee hath yet pitie, well wishers, and good opinion; so hath it beene already obserued by the world, since no great action hath passed without the name of suppressing Tyrannie; chastising the irreligious, or the common good. This is policie; but that I speake of now, basenesse: so miserable are the minds as well as fortunes of the vulgar, that no action of greatnes passeth without commendation; doth he meane to catch the people in his cappe, and makes courtesie intrap their simple vnderstandings, they auow him to be humilitie it selfe. Doth pride and a selfe-opinion make him looke bigge? he carrieth himselfe like a Prince, to whose place it belongeth not to lose of his height, by declining to familiaritie; doth he spend? hee reckons

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reckons not his owne estate, so he may supplie the wants of others: doth he saue? 'tis nobly done, not to vndoe his posteritie: Loues he warres? magnanimitie and fortitude shines in him; is it peace? no common-wealths men are so worthie as the preseruers of peace: In a word, doth hee what hee will, hee doth vertuously; let him get prosperitie, and get it how he can, he shall not want vertue, for——*prosperū ac fœlix scelus*

Virtus vocatur.——

——*Sontibus parent boni.*

There is not a greater plague to bee inflicted vpon mortalitie, then this; for the subiects of wicked gouernours cannot prosper: inferiours participate with the natures of their betters, as birds with the weather, they moue as they moue: Imitation being the desti-

nic

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pie of those, that are not by the Destinies allowed their owne choise; who subscribes not to their licentiousnesse, with putting on the fashion of their life, perisheth by the hand of tyrannie; who doth, by the hand of the diuine Iustice: So is there no safetie vnder such Magistrates, since refusing or obeying, ruines one of the two best parts of man. The good obey the ill; it is worth the obseruation, how the eternall wisdom applies and suffers; ill is here made the touch-stone of good, and good obeyes ill, to trie goodnesse constancie: could the ill soften or giue the least alteration to the good, it were not good, nor were good then worthy of the preeminence. Thus doth he make goodnesse combate with his contrarie, which contention ends with the excellencie of his iustice

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iustice and wisdom; his wisdom, in descrying by this means hypocrisie; his iustice, that at the end of these warres, both parties are made ready for his sentence, when no excuse or colour can mitigate or darken his reward to the victor, and punishment to the vanquished. In the time of life, against this oppression there is hardly any counsell to be given, since if he cometh to authoritie by succession or iust election, it is not lawful to practise against him; but if otherwise, it is otherwise: and a life is well sold, that loseth it in conspiring their overthrow: but atteyning it by any of the two other meanes, howsoever it proues, hee must be suffered: for so God hath appointed of the Anoynted; and perhaps he useth them, for a scourge to the wicked, which happens often, & then it is meet:
for

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for it seemes his pleasure is, that
fontibus parent boni.

Vpon these Verses.

*Noscere hoc primum decet:
Quid facere Victor debeat, victus
pati.*

*Violenta nemo Imperia continuit diu,
Moderata durant.*

V Nto euery life, vnto euery fortune, a peculiar fashion belongeth, which whether it comes from the all one working of fortune with all, and so the continuance and generalitie hath made it customes, or whether the alteration brings with it an alteration of behauiour, carying in it selfe the aspect fitting it selfe; certaine it is, the world hath been long gouerned with certaine set formes, which haue gone from the father to the sonne; as the vanquished to
lose

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lose their mindes with their fortunes, the Victors to proclaime,
Quodcumq; libuit, facere victor licet.

But how doth wisdomes moderation repine at this downe-hill headlong course? to what end exclaimes shee? Hath nature giuen man reason, time experience, since hee entertaines the changes of the world, so ignorantly, as if they were strangers to him? he falls not too low, nor mounts not too dangerously hie, whole reason & experience married together, hath betweene the brought forth their destinated issue, Moderation. This is the stay of the reeling steps of humanitie; this the vanquisher of fortune, & the true counsellor in the managing all estates. — *Noscere hoc primum decet.*

If manuell trades aske time and experience, to be expert in their faculties, needs must thole minds that professe the seruing of their

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countries with their minds, haue
a time of prenticehood and lear-
ning: for the minds executions are
more difficult and of more impor-
tance: if a trade-mans worke plea-
seth not the chapman, haply it
may be mended, or at the worst,
there is but so much lost: the ef-
fects of the mind can hardly be re-
called, & if miscarried, dangerous.
Euery man by the state he is born
in, may gesse in what maner he is
to doe his Countrey seruice: so
ought he to prepare himself, espe-
cially those nobly descended,
which as they haue a greater por-
tion of their Countrey then ordi-
nary men, so are they bound ex-
traordinarily to care for her pre-
seruation; they are chiefe Aētors
vpon this stage, whose action if it
doth not fit their part, whose part
is forgotten or not learned, the
whole matter is disgraced, and
themselves more taxed then a

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Messenger or a mule, vpon whom the eies of men haue set no note. It is then the office of a true discerner into things, not to vnder- take any place or office, in the managing which, hee is yet ignorant, but to prepare himselfe for that is likely to follow; for the first lesson of wisdom is,

—*Noscere hoc primum decet,
Quid facere victor debeat, victus pati.*

In generall, mercie belongeth to the Conquerour; for if the fault be but slight, the conquered hath punishment ynough, to hold his life, of any lord but God: besides, his owne destinie is unknowne, which may come to the same point, and then his clemencie may procure him clemencie: more it often hapneth, commiseration of the estate of enemies hath con- uerted them, and made them per-
fect

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fect friends : here then to be rigorous, were his owne losse ; for there is no possession comparable to that of friendes. But particularly , the cause of quarrell , the nature of the people, their force, their distance must produce the Victors vse of his Conquest. If they take vp armes being Subjects, and now become rebels, example must teach them to know their errours ; if a neighbour or confederate, that hath committed trecherous actions, or proceeded contrary to the law of nations, rigour againe. If naturally the people be contentious, it is necessary to suppress their natures, with cutting off their strength ; if their forces bee apt to intice them to armes, to abate their force, the cause of their inticement ; if farre off, and yet meete to be held in subiection, to re-

C

moue

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move the naturals likely to practise, and to plant Gouvernours of the Victors appointment, and to mingle the blood of the Conquerours with the conquered. In this first, the punishment must not exceed the offence, for then it is cruelty: for the other, they must be accomplished without much blood, for the shedding of blood without a very iust cause, is inhumane. To threaten people must be carefully shunned, for he that giueth his enemy desperation, giueth him a weapon more dangerous then valure. From both rigour and mercie, proceede great benefits to a State, but they must bee vsed according to a Princes owne state; for if hee bee yet to conquer them, his estimation of clemencie softeneth their spirits, and is the onely meanes to make them cowards: if already in sub-
jection,

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lection, their opinion of their
Princes rigour keepeth them in
awe.

But Iustice must reconcile
this question, of which, is most
necessary; for by his warrant, to
saue or kill is lawfull.

Victus part.

Aduersitie hath no more to do
but this, a short lesson though
hard, hard through the custome
of sympathizing with our for-
tunes, a misfortune farre more
lamentable then the first; for be-
wayling them, drawes the minde
to an extreme basenesse, to an ex-
treme follie; for if our harmes be
not past recouerie, yet was there
neuer any helped by this directi-
on, many haue beene despised by
this; for from others there is
no assistance drawne, except

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in the way of charitie, which euery worthy nature abhorreth; but from the strength of our owne either inward or outward graces: the outward is already lost, the inward lost, if wee bewaile the outwards losse, which in the Victor stirreth vp eyther contempt or pitie, the best of which in a noble minde is more abhorred, then the worst part of fortune. In the vanquished, debarred from all assistance of outward thinges, is there an oportunitie to shew their owne worth, more then in any other time; for he is then separated from those things, that are wont to make disfigured monsters to looke handsomely: though there bee a triall in the moderation of high fortunes, yet is it a thing much more easie, it commeth not so neere the quicke: for hee that endureth famishing without alteration,

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ration, hath a greater part of vertue, then he that commeth from a feast without a surfet, patience beeing a more substantiall part of Vertue, then temperance: this is left him, which should procure both patience and comfort, the exercise of the minde being to be preferred much above the ease of the body. This meditation, with a minde iudicially determining what ought to bee done, not what is most ordinarily done, cannot choose but learne him in calamitie, to weare that part with as much ease as he did the other: the strength of the minde is able to doe more then this, whose power, whose worth, whose abilities, wee are ignorant and so destitute of, with following the beaten way of the idle vulgar.

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*Violenta nemo Imperia continuat diu,
Moderata durant.* —————

No extreme continueth; an ordinance of natures, to suppress conspiracies, for might the force of violence continue, her faire worke would soone be confounded: shee hath given limits to all things, and to all things courses fitting their natures, which gone beyond, and able to runne on, would beget a new Chaos, turning all things from their owne natures; there would be nothing, for combating against one another, & setting their forces one against another; the Victor would convert all things to his owne nature, and that would destroy nature, whose glory is the multiplicitie of her instruments, and the working thē with one another. Much more
dange.

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dangerous is it in men, whose reason is able to resist violence, and more strongly, whose reason teacheth them to abhorre violence. The state of a Prince is vpheld by his subiects opinion, his Maiestic begetteth reuerence; so long as his power fitteth it selfe to iustice; his Royaltie maintained, so long as they find his wisdom and vertue gouerns him, and kee them in peace: nothing assisteth another, that is not againe by that assisted. The violence amongst men is tyrannie, an humour begotten betweene selfe-loue & ignorance; it resembleth selfe-loue, in prizing his owne safetie aboue the liues or loues of his subiects; like ignorance, in fetching the means of his safetie from fallie grounds, an humor of all humours the most vn safe and most displeasing: for he is not safe, when he is safe, his

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minde thinketh then of danger and treason, and for the bodies safetie without the minds, it little helpeth, for the minde giueth quiet to the bodie, not the bodie to the minde; most displeasing it is, for it displeaseth the whole world, and with the world himselfe, for hee raiseth no contentment out of his course, and that displeaseth, that goeth without contentment.

No State of this nature continueth: if the Turkish Government bee enforced against this Axiome, it may be answered, It is a tyranny, that goeth masked vnder religion: for were it so naked, as the people might behold they suffer by the bloody hand of crueltie, without the allowance of God, and that his actions were altogether vnlawfull, soone would that State bee brought within the

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the compasse of this Axiome, No
violence continueth,

— *Moderata durant.*

The whole world is vpheld by
moderation, frō the highest to the
lowest, especially man is behold-
ing to her; for without her helpe, of
all other, hee is the most detestable
creature: without moderation, af-
fection conquers reason; without
moderation, the wit of man will
serue a wrong master; without
moderation, the body will rebell
against the soule; without mode-
ration, the soule yeelds to the bo-
dy; in a word vnmoderated, both
soule and body perisheth. This is
she, that makes the distinction be-
twixt vertue and vice; this is shee,
that makes courage valour, that
without moderation would be an-
gry, and then furie; this is she, that
separateth iustice, and crueltie;
prouidence, from feare; power,
from

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from tyranny; maieſty, from pride: this is ſhe that keepeth temperance from ſtarving her ſelf, thrift from couetouſnes, humilitie from baſennes; this is ſhe that tempereth, and keepeth in frame the whole frame of the world, without whō violence & extremes her contraries, would ouerthrow & ruine all. Thus much owe we to moderation, to whom after our ſeruiſe to God, if wee would ſacrifice a ſerious meditation to her excellency, our actiōs would thrive the better: for no mā is wiſe, nor vertuous, nor any thing worth, without moderation; thus age hath preeminence ouer youth: for their affections by time growen weak, & by time their experience being growen ſtrong, they haue a more ample portiō of moderation thē youth, whoſe affectiōs ſtrong, & experiēce weake, moderation is reſiſted, & ſo folly gouernes him.

Non

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*Non est ad astra mollis e terris
via.*

SO subject is the constitution of
man to follow the peruerse coun-
sel of his body, as the object of his
soule; vertue is called hard, the
bodies corrupt satisfaction, plea-
sure; weighed down with the gros-
nes of which, his ascension to the
starres, to worthines, to heauen, is
difficultie; so ouer balanced are
the excellēt designs of the soule,
with the bodie and his affections;
but accounting of this difficultie,
as it rightly ought, and as wee are
content in other things, which
haue esteeme for their rarenesse,
scarcity, & hard obtaining, & more
for this, thē for themselves bearing
price, it should not make the Port
of vertue infrequented, it should
not

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not wither our endeouours, but rather hearten our soyles and make vs shoote vp, with the meditation of this incomparable blefsing, and bee spurres to hasten vs on to this excellēt cariere. Vertue is she that maketh vs apt for this flight, vice is the burthen of impediment; vertue is, and is the way to heauen; vice, the earth and a heauinesse, sinking & still falling downward: from vertue we receiue two wings to mouēt with, pleasures, resistance; vertue applyed from vice, two clogges, sloth, and appetite; heere rests the happines and vn happines of man, here rests the difficultie of our exaltation, for

non est ad astra mollis e terris via.

This body of vertue, which is the haruelt of a well-ended life, is no otherwise obtained, but by obeying the soules counsell, whose diuine essence beholdeth no other thing

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thing with contentment, but vertue: for neuer was there soule so corrupted by communicating with the body, as not to offer men good instructions, the fault hath bene in the bodies disobedience: for otherwise vertue would bee as fast fixed to man, as life. The strength of the best and largest vnderstanding, is too weake and too short to incompassse the full & exact lineaments of vertue: we know her, rather by her contrary, then by her selfe: we neuer saw the picture of fortitude to the life; wee neuer sawe temperance well placed, but cowardize and excesse haue made imaginatiō gesse at vertue, with thinking her altogether vnlike vice. Well may I then not doubt of pardon, if I misse in the desciphering this sanctified peece, who am a man, and yong; by both states full y-nough of errors and misprision, especially,

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ſpecially, the laſt, the ſtrength of
whoſe affectiōs, if they cary him vi-
olently out of þ way, is by cuſtome
made venial. Theñ am I not cōpel-
led to worke aboue my ſtrength,
who already haue confeſſed my
weakenes: my pouerty cannot tell
you of acts, but of thoughts; theſe
papers are no cronicles that proue
certaintie, but like Kalenders that
go by geſſe: I haue thought of ver-
tue, & this verſe hath reuiued that
meditation, of which in generall I
will ſay ſomething. This only ſub-
ſtantiall peece of all things poſſi-
ble to be comprehended & poſſeſ-
ſed by man, was once goodnes,
whē goodnes was vnlaboured ex-
cellencie: but when the heavenly
fire infused, was quēched by earth-
ly concupiſcence, it became then
laborious and painefull; with the
change of our ſtate the ancre-hold
of man was trāſlated out of good-
nes into vertue, a word expreſ-

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of sing a possibility rather thē a pos-
vi- selsion of grace. Vertue is not thē
ne like the fortune of elder brothers,
el- whose patrimony falleth to thē by
th, successiō without further care, but
ny like yonger brothers states, y must
ell fetch their aduancements out of
se their own industries: to go iust with
ue the bodies pleasure, to obserue
nat his satisfaction aboue any thing,
er- is not the way; this is euery day
nat to fall: but he that aspireth to this
I flight to the starres, must make his
b- body hūbly desire his soule to pu-
fi- rific and make apt his grosse inclo-
se- sure of earth. *Nō est ad astra mollis
es, e terris via.* In times past, whē the
x- goodnes of vertue was not fully
ly discouered, but their electiōs drew
th- their force rather frō a gallāt indu-
en strious inclinatiō, then frō grateful-
he nes of honoring y worlds Creator,
ld or y hope of eternity; yet eūē then
d- they magnified nor deified none,
es- but mē famous for atchiuemēts, or

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profitable inuentions. Thus came the multiplicitie of the heathen gods, most of whom were so excellent, either in chiuallrie, or in managing the state of peace, as draue their countrey men betweene the effects of admiration, and gratefulnesse to proclaime them gods. Thus Iupiter, who doubtles was an excellēt souldier; thus Bacchus, for finding out the vse of the wine; whose meanes though wee haue spotted with many imputations, no doubt they were extraordinary men of qualitie, whom the people of those times made gods, though the Poets of after ages made one a lecher, the other a drunkard: but that was not their fault, but a fault of the idlenes of poeticall fancies. From these may be seene, that moral vertues are not to be obtained, without the imployment of the minde and body, laynesse the
yonger

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yonger brother of idlenesse, is one of the burthens of impediment, the soule is of too fine and quicke a mettall, to loue doing nothing; shee must haue employment, otherwise she wil grow dull and heauie, and like prisoners that are debarred exercise, fatte and vnweildsome; in many things doth the soule follow the bodies inclination, euen as the eye seeth by the assistance of a spectacle, whose glasse, if false, the eye cannot see truely; if thicke, mystily; the body by cherishing groweth not able, but like a pampered horse, shortwinded, pursie, and vnseruiceable, whose organes by this meanes growe vnapt to performe their functions, and the soule deprived of shewing her dexteritie, like a house vnhabited, groweth desolate and ruinous.

D

Contrast

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Contrarily, the soule cherished and obserued, recompenseth her obseruer, with a more large increase, then haruest doth the husbandman.

So for the first iourney to vertue, there cannot bee a truer way appointed, then the subiecting the bodie, and giuing the soules motions libertie: for the soule by cherishing flourisheth; the bodie cherished, decayeth.

Nowe of the wings enabling our flight, the first is pleasures resistance, not the true pleasure, but a wrong conceiued: for the hope of the true, is the life of all good actions, and all men liue by the meditation of the obtaining this summe of happiness.

But wee miscall and mistake
vertue,

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vertue, reading whose front, and conceiuing there is nothing in her, but a stearne deprivation of libertie, so leaue her.

But howe doeth our imagination erre, since vertue vnder-taketh to leade men into the mansion of a neuer dying pleasure?

And the mayne difference of vertue and vice, that maketh the one worthie of embrace-ment, the other of refu-sall, is vertues continuance in pleasure; vices sodaine con-uersion into dolour and calamitie.

I cannot denie, but the false solicitours for vice our senses, bring a kinde of pleasure with their satisfaction; but so short it is, as euerie man knoweth how subject to ende this surfeiting
D 2 pleasure

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pleasure with griefes and vexations. It is the permanencie of pleasure then, that makes it wor-
thie, which though it commeth
vnto vs not by any immediate
meanes, wee must not therefore
refuse, for so commeth all things
to man, which is the cause that
the life of man must be laborious
and painefull: for so are all things,
that must vse second and third
meanes, for obtaining the first
and chiefe. We reckon of Phy-
sicians, because the end of them is
health: of Lawyers, for they say
they produce quiet: of Souldiers,
for they purchase peace. Let vs
thinke thus of vertue, and wee
shall bee vertuous; temperance
first aspect is not to be valued, nor
his abstinence; but that the ende
of his abstinence giueth pleasure
a longer continuance then appe-
tites satisfaction: to this ende for-
titude

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titude embraceth perill & paines,
that hee may receiue a content-
ment, more full and continuall
then a dastardly idlenesse: this is
the reason of vertues prohibition,
because shee would giue vs plea-
sure and happinesse more lasting
and solide: who then will not re-
straine the humorous wishes of
vice, since by that meanes he shal
obtaine vertue, and with her eter-
nall contentment.

But yet hath man gotten but
one wing, with which though he
can flicker, and hoppe, yet can
he not flie: for himselfe, hee hath
ynough to serue his turne, but he
is borne to societie, and to helpe
others: to performe which, his o-
ther wing is appointed, vertues
application; this is the wing of
splendor, the other is profitable,
so are the designs for a mans self;
but this leaneth to the good of o-

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thers, and is therefore commendable.

Who applieth himselfe to his countrey, with a minde applying all things to vertue, he is to worthie, as nothing originally of the world more worthie: First, hee beholdeth the state of the distressed, hee redeemeth that, for commiserations sake: Next, hee vieweth the liues of his Countrey-men, whose swaruing crookednesse hee amendeth, both by counsell and example: Lastly, he beholdeth forreine States, with the eye of preuention, that no inuasions, incroachings, or conspiracies, disturbe the safetie of his Common-wealth. I call this last, because I will vnder these three heads, mention what I thinke, not doubting of many more respects that belong to this life, nor inforcing any mā to beleue, that these

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these three comprehend the
summe of their duties ; but thus
shall my sleight touch of these
passe his iourney.

To commiserate the distressed I
estate of others, needs no great
perswasion, for all good natures
bring it with them from their
cradles ; but I knowe not how,
great fortunes, and high estates,
so alter the dispositions of men, as
it deserueth a remembrance ; for
nothing is more common, then
the prosperous to despise the di-
stressed. This commiseration
hath two meanes of performing
his function, to helpe the op-
pressed by violence of men ; and
the oppressed by the malignitie
of fortune ; the former is iustice,
the last charitie. In this first ought
there to bee a freedome giuen to
Suitours, to enter both into
your gates and presence ; mee

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thinkes there cannot bee a more vniust course, then to professe iustice, and to denie suitours their presence. How can hee know the griefes of men without hearing their cōplaints? Who deserues his place, vnlesse ready to heare the distressed petitions? But these do euill. Who will do well, let him giue ready audience, and as ready dispatch, without any other reward, then the remembrance of his good deed; with this hee must be carefull of his seruants, lest his authoritie and their couetousnesse despoile not the poore, and make them buy iustice at a deare rate.

For Charitie, it befitteth well the life of aboundance to haue recourse hither, but how to dispose giftes, that they may rightly deserue the name of Charitie, is the difficultie. It is no charitie to
giue

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giue so violently as may waste the
maine of an estate; but what may
be spared, by cutting off superflu-
ous delicates & outward pompe,
to cōuert this to the poore distres-
sed outcasts of fortune, is true cha-
ritie. I like not of feasting those
that are able to feast mee againe,
nor to keepe a table for all com-
mers: it is better to giue one his
dinner that knowes not elsewhere
to haue it, then twenty able to an-
swere feast with feast. I haue often
inueighed against our English se-
cond courses, which kil many with
surfeits, whiles as many starue at
their gates with famine: I cannot
thinke of an Honourabler estate,
then to haue much, and yet to
liue temperately, depriuing them-
selues of excesse to supply the
wants of others, which courie
whosoever shall entertaine, shall
encrease his vertue, keepe his
bodie

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body from diseases, and his fortune from enuie.

To make his countrey men worthy of enioying their countrey, and meete to preferue it, there are two meanes, rewardes and punishment. I spake lately of charitie, which is to giue them altogether in want; I speake now of liberalitie, which is to giue to them rich in vertues, but poore in wealth: but to giue gifts as we vse nowadaies in hope of a greater, belongeth neither to liberalitie nor charitie.

Mee thinkes it becommeth Magistrates to haue an eye aswell to those of deserts and to cherish them, as to bee inquisitiue about offenders and their punishment. It is not thus, and that it is not, I thinke hath bene the greatest cause of the decay of vertue: for by this neglect, vertue hath
lost

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lost one of her meanes of perswasion, and many worrthie spirites haue runne out their liues vnprofitably.

I possesse as little of vertue, as the most beggerly in that commoditie; yet did I neuer see any limme of her bodie, but I was enamoured of it. Howe much it would rayse the spirites of worrthie fellowes, and lift vp declyning vertue, to haue great men lend them good lookes, and withall to displace Buffoones, flatterers, and vnprofitable pleasures of great charge, and to conuert that to their vse, the proote will bee better beleeued then I; yet in my opinion, this man should bee as profitable to his countrey, as the most vigilant, turning his eyes to some other care.

For punishment, the phisicke of a State, it ought with as much regard

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regard to bee looked into, as this former, they are indeede to goe arme in arme: of this part of iustice since the direct meane is hardly to bee obtained, I hold him the best States-man, that leaneth rather to seueritie, then to much lenitie; for example, the vse of iustice doth nothing so much harme with some strict executions, as with letting offenders escape without punishment: law is the Load-stone, whereby iustice saileth, and must be kept in a venerable accompt: if the crimes procuring them bee but light, and not likely to impaire the Common wealth much, it is better not to see them, then seeing them, to let them escape: for there is not a more dangerous and disgraceful thing to a Common wealth, then to make lawes, and then suffer them to lye vnprofitable without execution. For forreine estates,
their

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their force, the natures of the man-
nages of those forces, giueth the
cic of preuention the surest iudge-
ment; if their forces be of too great
strength, and to their strength
added a wise gouernour, there is
most danger: if these meete not,
no great perill when they doe: the
breeding the same ielousie in o-
ther bordering Countreys that
your selfe conceiues, is a meanes
likely to make your strength able
to encounter him, but before this
time it had beene meete to haue
foreseene this danger, there being
no surer meanes to preuēt forreine
inuasions, then to keepe any one
from being too powerful; which is
easily done, by succouring the
weaker parts, but these are secrets
of which my writing is meere
presumption: for I hardly euer ca-
ry any of my thoughts so high as
this meditation, more lowe flyeth
my

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my conceit, and to the forme of my life more profitably, in which it may be, my sight can cary leuell as far as need requireth; but in these things I am altogether purblind.

Non est ad astra mollis e terris via.

It is not by the way of a down-bed, soft clothing, and delicacie; much more on the right hand lieth the way to heauen: which though those tender trauaillers, that shape their course through sensualitie, call hard, is not therefore to be shunned: for the obtrayning set apart, which we allow painefull in the attaining, the sleightest mysterie, it is not hard, but easie and pleasant, ioyned with such a contentment and satisfaction, as is past the power of any penne expressing, for it can be knowne neither by words nor any resemblance, but only it selfe is able to expresse it selfe.

Vpon

Seneca the Tragedian.

Vpon these verses.

Res humanas ordine nullo

Fortuna regit, spargitque manu

Munera ceca, peiora fouens.

THe giddy lightnesse, the vn-
resolved motions, the vn-
steady fraile buildings of humane
actions: so fly, so stagger, so erect,
as no maruaile, if the worke which
alwayes resembles the crafts mans
skill, bee full of vncertainties and
wauerings: for how can weakenes
manage matters of strength? or
why should strength bee blamed,
if hee produceth not wisdom, e,
since nature, to preuent monsters,
hath appointed euery thing, to
beget things of his owne like-
nesse? I can not call the actions
of men monsters, though mon-
strous: for they resemble their mo-
thers, which is this body, it being
a fit

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a fit resemblance me thinkes, since all thoughts are bred betweene the agitatiō of the soule and body, to cal bodies females, the soule the male, howe soeuer the Gramma-rians haue agreed vpon *hac anima*, since hee is full of a more true and Masculine force then the body.

Res humanas. —————

Though we consist of a soule as well as body, though his part be so great in vs, as by it only we moue, liue, and vnderstād, though he be full of diuinitie, and loaden with the riches of the place frō whence he came; yet so much doeth the issue of these two resemble the bodie, as all our actions are called humane; a word expressing frailtie and death. That they are thus called, and called so by their owne deserts, proceedeth not from necessity,

Seneca the Tragedian.

cessitie, nor can I say in al through
the malice of choice, but through
the want of examining and weigh-
ing our intendements, the lightest
of which are of so much weight, if
they were duely reckoned of, the
grauest, and lightest, so neere of
our kindred, and all so ready to lay
open theselues, if questioned with
by a considerate iudgement; as
letting them passe thus carelessly,
shewes vs to bee both vnnaturall
and vnwise; for might the soule be
made acquainted with their send-
ing forth, she would giue them so
faire and lasting a constitution, as
they should bee no longer called
humane, but diuine actions.

— *Ordine vult*

Fortuna regit. —

That our actions are called, and
rightly called humane, here is the
E reasons;

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reason; fortune gouernes them: which word, though the fancy of Poets hath giuen a bodie to, and made her blinde, and a goddesse, yet is she neither a goddesse, nor a separated essence: for there are millions of fortunes, yea as many as there are men, euery man his owne fortune; but the word expresseth chance, and by chance wee are gouerned, for so must they needes bee that allowe not their designes premeditation without order: it is a shift to set vp fortune, and the imputation of fortunes preposterous and disorderly working, it is our owne fault; since nothing cometh from vs misstalled with iudgement, but as our senses catch vp euery object destinated to their functions, without all choyse or regard: so suffer wee our selues to ingrosse the commandements
of

Seneca the Tragedian.

of lust and appetite, to embrace
euery thing that they see, and to
deuoure poyson, so it promisseth
but sweetnes.

I can not say wee goe without
meanings, but without the true
meaning I may: for superfluously
taking the suruey of things, not
penetrating the depth, wee neuer
taste of any thing but the scumme
and top of things. Hence come
the exclamations of the world, the
shipwrackes of all estates, and to
comprehend in a word that might
fill pages, all that we call calamity,
& think worthy of the bewayling.

————— *Spargitque manu*

Munera caca. —————

How my Tragedian meanes
here, I know not; but how I vnder-
stand him, is thus equiuocall: hee
may call these gifts blind, by the
meanes of the obtayning, which

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is by aduventure or may meane them blinde, in respect of their impotent insufficiencies; for so examined straightly, must I confesse these iewels of the world to be, since they bring but themselves, not their vse, in which consists the true spirit of the worthinesse of things. Alas poore man, how art thou deceiued, that sendes thy minde to attend these things, that ought to be the attendants of thy minde? for what is thy vse of these things, without a minde? and that thou hast not, for already it is conuerted into this drosse; the sickness of which surfet, is the shipwracke of the minde, vpon these rockes of earth, they dissoluing the substantiall body of humanitie, into licentiousnesse, the pride raised from the opinion of wealth, prodigalities, loosenesse, couetousnesse, extortion. It is meete
here

Seneca the Tragedian.

here also to tell those weake estimations, that glory in those blind gifts that childishly they account off feathers and winde, and suffer themselves to be transported out of the Bay of iudgement, into the vncertaine sea of opinion, by their blinde and doting election.

————— *Peiora fouens.*

It is no maruaile, since euery thing hasteneth to the connexion of his owne kinde, and thus earth to earthly mindes; but that spirits of a more true stampe, enuie and mislike, that the world is ingrossed by these, both, I mislike and lament: for not out of a minde that contemnes because hee cannot obtaine, but euen so neere trueth as to speake what I thinke, I hold humane prosperitie, the coyne currant

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with our mortall itates, no need
er goodnesse, or happinesse,
then liuelesse things, whose mo-
tions belong to our pleasure;
or otherwise so neere a kinne,
as a Stage to the Commedians,
which though it giues them a
faire and fit name, making them
apt for the eyes of men, yet is no
way guiltie of their good or euill
action.

All things holde esteeme for
their vse, and this perswasion de-
fendeth the thirsters after exces-
ses: but if my vse bee sufficiently
supplied, by a farre lesse num-
ber of ceremonies, then serues
the nice and curious, me thinkes
my state is the better: for I mis-
like nothing so much in shippes
and women, as their many tack-
lings: to haue vse of so many
things, brings them to haue need
of many things. Then doubtlesse
their

Seneca the Tragedian.

their states are the miserablest,
and those most happy, that are
not impatient, with the service
of a lesse number of their imple-
ments.

Then are not the wicked
and worse sort cherished, but
punished, in their abundance,
since like the throates of Brun-
kards, the more is powred in, the
more they thirst.

There bee many vices that
wee bring with vs into the world,
and questionlesse wee had ynough
to doe, to maintaine warres with
them; procured wee no more;
but as many more are sprung
vp, out of this roote of abun-
dance; for from thence springeth
the particular malice of men, con-
tentions, flanders, unlawfull
wishes; after those put in practice;
in a word, abusing themselves
both in the obtaining and hauing:

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so can I thinke it nothing but a
meanes of temptation to our best
part, and to the body a procurer
of enuie and danger.

Res humanas ordine nulla

Fortuna regit, spargitque manu

Munera caca, peiora fauens.

That this confusion is inci-
dent to our liues, is our owne
fault, since the disorder of a State
belongeth to none, but to the
gouernours of a State; so this
to man who is Vicegerent of the
earth, the remedie may be ima-
gined, but (I doubt) not accom-
plished: the disease by continu-
ance beeing past the power of cu-
ring, the best physick is contempt,
taken by a minde content vpon
contempts purge, to rectifie the
weake

Seneca the Tragedian.

weake stomacke with the sucking
in a loue of a more noble nature,
whose counsell will expell confu-
sion, and take away the strength
of this iust inuectiue, or rather
true patterne of our vnhappie
condition.

*Quicumq; regno fidit, & magna
potens*

*Dominatur aula, nec leues me-
tuit Deos,*

*Animumq; rebus credulum latis
dedit,*

*Me videat, & te Troia, non vn-
quam tulit*

*Documenta fors maiora, quam
fragili loco*

Starent superbi:—

VV Hat focuer holde the
world takes of the glit-
tering

Discourses vpon

tering barkes of men ; what honour soeuer the base inferiours cast vpon greatnesse , with what pace soeuer hee treadeth , or with what pompe soeuer he goeth , yet is hee mortall , subiect to time , subiect to desire , subiect to errours , subiect to all the incidents , incident to his subiect ; and no more doth death or destinie , or any of those period-makers , spare him , then the most abiect creature in his dominion : but rather more conuersant are dangers with them , then any : for greatnesse is subiect to enuie , and enuie often the authour of destruction.

Are kingdomes then such holdes , as their possession shall make vs proclayme warres against God and man ? or is power so confidently to bee trusted , as leaning vpon that pillar,

Seneca the Tragedian.

lar, the warres of the world cannot stirre vs? Who beleeueth so, let him behold Troy, let him behold *Priam*, let him behold *Hector*, Cities too weake to resist ruine; Principalitie, not able to shunne the miserable parte of calamitie; Valure made the footestoolle of the Conquerour. Which examples if either by age thought weake, or by passing through the handes of a Poet, a fiction: let it serue to stirre vp our memories, which can produce examples of these kindes more fresh, and to our knowledge more sure.

All the things of this worlde, being but the seruants of the bodie, and the bodie of the soule, howe base are they, that flie their owne authoritie, and become seruauntes to their seruauntes seruaunt? and how foolish

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foolish are they that will make these things destinated to this life, longer-lived than mans life, to account the needful helps of a mortall body, immortal: yet doth the erronious choise of the world set vp these things about all respects; preferre degrees of the world, about the preferment of their soule, setting vp power against trueth; greatnesse of fortune, about the puritie of a good conscience; wealth against honestie; gilded honour, about reall; the applause of men, before the allowance of vertue; the body, about the soule; villanie, about goodnesse; confusion, about tranquillitie.

*Quicumq; regno fidit & magna
potens*

Dominatur aula. —————

Whose thoughts soeuer shoots
so low, as to trust to any state of
the

Seneca the Tragedian.

the world, whose ignoble minde
doth so degenerate, as to fetch the
price of his estimation, from He-
raldrie, or the reuerence of base-
nesse, can neither finde safetie in
his estate, trueth in his subiects,
nor quiet in his mind: how can he,
safetie, since he fetcheth his con-
tentment from the subiection of
inferiours? and they finding they
are vsed but for the foyles of his
magnificence, soone will they
spurne at such authoritie: for peace
and the combination of societies,
hath his originall from no other
ground, but the hope of a mutu-
all supplying each others defects:
how can he, truth in his seruants,
since himselfe is the example of
the contrary? and no rigour can
forbid those meane states the fol-
lowing the courses of their Go-
uernour; admonition and punish-
ment neuer preuailing ouer ex-
ample.

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ample. Lastly, the quiet of the minde is not within the compasse of the bodies authoritie, and hee that knoweth nor trusteth to any thing, but the seruants of the bodie, how can he procure the quiet of the minde? nothing can do this but vertue, who sendeth the sweet vapours of quiet to the minde, and giueth it peace and rest; as the stomacke doth to the head, to procure sleepe the restorer of the body: from nothing else is it to bee had; for it is a forced contentment to the minde, that is procured from the fulnesse of the bodies possession, not nourishing, but dangerous; euen as the rest of the bodie obtained by taking *Opium* ——— & *magna potens dominatur aula.* ———

The possessions of a priuate fortune, bee they neuer so great, and neuer so ill vsed by the possessor,

Seneca the Tragedian.

seffour, is but a particular harme;
the poffeffion of authoritie in the
court of Princes, fwaueth it ne-
uer fo little from the true bounds,
indangereth the whole ftate : it
little skilleth, whether a common
fayler be endued with any thing,
but ftrength ; but if the Mafter or
Pilate bee not expert in his fci-
ence, rockes and tempefts threa-
ten continually their deftruction;
who is exalted to this ftate , by
any other but his owne deferts,
Phaeton-like, maketh his ambition
purchase his owne downefall, and
the fiering of the world. Were
there in this life no more to bee
done, but the refifting the allure-
mentes that the worlde cafteth
vpon the height of his fortune,
doubtleffe he had much to doe; his
iudgement, his modeftie, his ver-
tue, fhould be all employed ; but
with this particular care , the
generall

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generall care commeth accompanied, so is he doubly set a worke, and more then doubly besieged by false and deceiueable inticements. Vnder these two heads marcheth the glory and danger of the fauorites of Princes, his fortune not to corrupt himselfe, himselfe not to corrupt the state: and first, to the first, there is nothing that is fedde with it owne humour, but encreaseth and groweth mightie, and at last dangerous; thus things combustible, heaped vpon fire, make it grow furious and deuouring; thus waters assembled together beyond the bounds appointed by nature, conspire to ouer-runne the earth. The eyes of the people continually obserue vpon whome the Prince lookes fauourably: vpon whom hee, they, like eyes vnable to behold the Sunne, yet louing light,

Seneca the Tragedian.

light, bend themselves to behold
the Sunnes reflection; meeteth
this with an ambitious humour, it
swelleth him, and at last bursts
him: but meeting with a discreet
modestie, hee knoweth from
whence it cometh, and retur-
neth it thither againe. The loue
of the people deserued, and in
their hearts rather the caps shew-
ing it, is a happie thing: but when
hee thus faouored, cannot shew
himselfe any cause of their loue,
but his shewing them greatnesse,
it is dangerous. Princes hate com-
petitors, and popularitie in sub-
iects seemes to bandy with the
Prince in power, of which if
Princes be suspitious, and careful-
ly remoue the cause of their suspi-
tion, they are not to bee blamed:
for as *Cesar* said of the putting a-
way his wife, hee did it, because
hee would not haue *Cesars* wife

F

so much

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so much as suspected; well may they diuorce from them such seruants, for the suspicion is more dangerous. The vpright Statesman, obseruing how subiect the people are, to take ouer-kindly, vpon the actions performed for their good, by great men; truly louing his Countrey, and respecting his owne health, to all these performances, hee should intitle his Prince, and by all meanes draw the people to acknowledge, from him onely commeth all their good and preservation: thus shall the loue betweene the Prince and the people growe firme, from which issueth the flourishing of a State; of which hee hath not onely part, but withall receiueth the commendations due to a speciall limme of so fayre a bodie.

No lesse must these beware of
letting

Seneca the Tragedian.

letting their preferments out-run
their defects; Princes will growe
wearie of giuing, to them that are
still begging; and whatsoeuer
their bounties be, yet I thinke as
Phisitions of blood-letting, which
they say takes with that, that is su-
perfluous, some of the vitall parts;
so with their gifts, goeth some of
their loue, and the more that is ta-
ken, the more of their loue is aba-
ted: with this, degrees of honour
must be moderated; whatsoeuer
you may haue, must not bee rec-
koned, but what is fite; if sprung
from a progenie lately base and
obscure, high humours must by all
meanes be shunned, howsoeuer
borne; the safe rising, is leasure-
ly and by degrees, so as a high for-
tune may not seeme strange,
and bee wondered at by the
world.

When you make any suits, to
F 2 consider,

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consider, whether it may not bee
offensue to many, for in such
suits there is great losse and dan-
ger; a moderation in pompe,
courtesie, rather for courtesies
sake then your owne, and still en-
ding all actions with your face
turned to your Prince, doing
good to the common wealth, but
desiring reputation from nobody
but your Soueraigne: howsoeuer
common men that know nothing
before effected, are gouerned by
the euent of things, yet must a iu-
diciall States-man not bulde his
counsels vpon these conditions:
that dangerous resolutions pros-
pered once, do not serue the se-
cond time; from probabilitie
must he produce his aduers, and
sitting vpon his foundation, how-
soeuer it falleth out, bee free of
a deserued imputation: for man
cannot diuine what end followeth
beginning,

Seneca the Tragedian.

beginning, the neede it is a likely-
hood, which may faile without his
fault; for to propound, not to con-
clude, is the destinie of man. To
beware of counselling any thing
tending to innouation, if the pro-
fit ouer-valueth not the danger,
the thoughts of the vulgar, that
goeth no further commonly then
what they feele and see, the nar-
rownes of whose discourse, brings
them not acquainted with any
thing that they are not daylie
conuersant with, vtterly mislike
changes of importance, they that
doe not, it makes them delight in
them too much, and so is alto-
gether vnwise to most of their dis-
positions.

Nor in the particular customes
of men of these places, doth it
become grauitie to loue change,
especially the fashions of other
countries are most dangerous,

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by which some will coniecture either gaine, or lightnesse, or to those forreiners an extraordinary affection.

All affection must bee abandoned, not looking vpon any thing with so true a desire of well wishing, as vpon our countrey and Prince.

Thus shortly in generall, of particulars to mention all, would be too tedious; to mention some without the whole, would be the pourtraiture of a dismembred and torne bodie; and to speake truly, to mention all, is impossible: for occasion begets them of infinite formes, which when they happen, are to be considerately carried, without all affection, and with all our iudgements.

Nec

Seneca the Tragedian.

Nec leues metuit Deus.

How lightly are the imaginations of man drawn to betray his Master? more lightly, then feathers and dust flie by the winde; they flie and change their place, when the ayre growes rough and tempestuous.

But caulmes as well as tempests, carrie men vp and downe in vncertainties.

Caulmes, resembling prosperitie, puffed him vp with pride, and make him thinke better of his owne state, then of all others; loosing all respect of God and man.

The more tempestuous estate of aduersitie, begettes despair, so doe our frayle thoughtes

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fitte euery state with corrupt imaginations : from no fortune is the tranquillitie of the minde produced; the minde manageth, obeyeth not the states of the worlde : wherefore that common opinion that accompanieth fond desires of determining, if the imagined good were obtained, we should be happie and at peace, is so farre from trueth, as with nothing so much satisfaction, we beholde thinges in our power, as they farre off, which wee cannot reach with our hand, but thought.

+ Religion, the lymiter of mans progressions, the anchour-hold of our soules, and preservation of our bodies, by the immeasurable fawnings of fortune, is often to embrace her giftes let goe, but how foolish is this choise, since without Religion, euen those

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those esteemed giftes are not to
bee inioyed: for wrongs and op-
pression would soone confound
means & turns : For no Lawes
of man, not esteemed depending
vpon the Lawe of G O D, can
bee kept vnuiolable : it is not
true that the rayes of this light are
onely reflected vpon our soules:
no sure, God made both body and
soule, and hath a care of both : for
such are all the commandements
giuen to man, as the best Politici-
an for the vpholding Common-
wealths, can not imagine rules
more profitable and safe. There is
no fortune that can stand without
religion, and without a veneration
and feare of the diuine powers;
the societies of men will perish,
yea, euen euery man: for were his
thoughts able to flie no further
then this life, the stop would con-
found his vnderstanding, which
now

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now though but in hope, yet that hope brought to an assured confidence, is the best contentment: for what mortall thoughts may equall the thoughts of Eternitie?

*Animumque rebus credulum
lxtis dedit,*

Me videat, & te Troia. —

What perswasiõ can conuert infectious minds possessed of things apt to feed the affection? Nothing can withstād their obstinacies; for the corrupt humor reignes, & reason is despised: the neglect of who, and the beliefe of the other is credulitie, a light trust, vnacquainted with iudgement. Thus the trust giuen to the world and fortune, whose transitorines, though al the counsellors and rulers of our mortall vnderstandings testifie, and explaine, yet can wee finde content-

Seneca the Tragedian.

tentment and pleasure in their possession, though Diuinitie saith, both we and they are but dust, it helpeth not; Philosophie sheweth his originall and downefall so certainly, as if neuer none had died, we could not hope to liue euer, yet preuaileth it not: though Hystorie presents the ruine of Empires, Cities, and men of the highest erected States haue died, and some of them most miserably, it auayles not: Lastly, though our own experience seeth death & destruction ruining all things, & all men, yet will we not beleue but there is pleasure and contentment in the gifts of fortune, credulously giuing credit to the base perswasion of our affections.

*Animumq; rebus credulum latis
dedit.*

Mirth, pleasure and ioy, differ much in nature; frō y credulity y
these

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these things are precious and of worth, mirth may be fetched, from their use pleasure; so may myrth and pleasure serue honest masters, for they are ruled by their gouernours; but ioy will not bee abused, nor euer attend any thing not truly and indeede precious: then can not the lightnesse of these beget ioy, who, as one saith, is a graue thing, but myrth & pleasure they may: but they are pricelesse things, accompanied with as much mutabilitie and transitorinesse as their procurer.

Me videat, & te Troia. —

Behold two mothers, rich in these possessions, in the smal space of ten yeeres made the most miserable: behold *Hecuba*, a princeffe, in her youth made happy, with hauing magnificence and principallitie,

Seneca the Tragedian.

tie, accompanied with her youth:
in her age possessed of mortall im-
mortalitie, of all the graces that
raigne in man, in a small space, in
lesse then a moment respecting
Eternitie, throwne from this este-
med height, and made neither
princesse nor mother; thus Troy,
the famousst citie of the world
most abounding, defaced and rui-
nated and left desolate of all but
blood and ashes: this the vngo-
uerned flattery of greatnes procu-
red: here is powers common ge-
neration, begetting sensualities
and vnbridled appetite, frō whose
transitorinesse and cause of disolu-
tion, be it a fiction, yet may we ga-
ther here.

————— *Non unquam tulit*

Documenta fors maiora, quam

fragili loco

Starent superbi. ———

Since the mutabilitie of the
world

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world is such, & that y^e world could not be a world, nor stand, were she not supplied by the transitorinesse of things, resolving one thing into another: how can our opinions be so forcible, as to hold any of this rancke deare or pretious? nay, how so monstrous, as to perswade vs to pride; a vice full of the most dangerous effects? for to greatnesse it procureth hatred; to meane estates derision; to none safetie: a lazie affection, that taketh no pleasure, but within doores: a pricelesse affection, for it is currant with none but our selues: an effeminate affection, for it is still looking in the glasse of selfe-loue: in a word; an affection, making vs vnsociable, and our conuersations loathsome.

Standing in this vncertaine state, who would not gouerne and prepare himselfe fitte for another?

Seneca the Tragedian.

ther? This cannot pride; for his loftie behaviour and stiffe rebellious thoughtes cannot nimbly shift the fall of fortune: it is therefore a vice of all others to be shunned. For besides it is a sinne, and so contrary to goodnesse; and being contrary, must needes bee offensive, in this world it is also dangerous, seldome going without punishment and destruction.

*Inertis est nescire quid liceat
sibi.*

NO knowledge is vnfruitfull, so liberally hath nature dealt with all things: but the life of man being appointed but a short course, and the course of a general knowledge being too long, the knowledges most pertinent to himselfe, are to bee chosen, which hardly
shall

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shall he ende before his course be ended: so much is there to be read in himself, & about himself. Farre otherwise hath it happened with some mindes, who thirstie ynough of knowledge, haue fixed their indirected steppes vpon arts vnprofitable, considering the shortnes of our liues, whose swiftnesse giues vs warning to entertaine the most profitable and soonest digested knowledges, both which are things belonging to life: otherwise we may fall into their errors, that die good Astronomers, and euill men. Three are the knowledges destinated to our vse; the knowledge of our selues, the knowlege of our fortune, the knowledge of our countrey, when by the smart of experience, for by counsell or good inclination few atteine to it, neither is it so much worth, for that of counsaile hath too light an impression,

Seneca the Tragedian.

Impression, good inclinations naturally are giuen none, but to such as are of a dull heavy disposition: but whē experience hath made vs feeble, how subiect our courses are to errors, the best meanes is vn-
partially to make our heads take account of our daies progressions: this euery day, so shall not the number of our vices confound our memories, and make the account difficult, nor shall this age make them strong & hard to vanquish, the beginning of things beeing within the compasse of curing, their continuance incurable. At no time is this Audit to bee better cast vp, then when the daies circuit is finished: for in the sunnes presence, the conscience dealeth not so forcibly with our offences, but night worketh vpon guiltines, and in darkenes the terror of an euill life is best scene; then also is the

G pleasure

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pleasure of the sinne commonly most remote, a time yeelding the right opportunitie for amendingment; for in the absence of the pleasure, and presence of the smart incident to that pleasure, is the true time of conuersion.

In this search and examination of our selues, wee must beware of mistaking things: a thing carefully to be regarded, since louing our selues, and rich in the commodities of names, wee seeke not to shelter crueltie in iustice, couetousnes in thrift, cowardice in prouidence: this flattery of our selues is like the medicynes of wandering Emperickes, which cure not, but respite paine, which time expired, the paine & dāger is doubled, neither must wee let the successe blindfold vs; it is an ignorant accompt that is taken at the end of things: with the beginnings
let

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let them begin, that are so valiant
as to defye fortune, for meaning
well, the euent can not bee euill:
hee that armes his intent with ver-
tue, is inuincible: the trauels
guided by any other starre, howe
succesfull soeuer for a time, yet end
miserably. Hauing found our de-
fects, the gallantest course is resist-
ance; the safest, shunning, but be-
cause wee are not priuie to all the
occurrents of the world, wee must
fetch this safetie from resistance,
and yet when wee can, to shunne
causes of prouocation.

In the search of our selues,
when wee haue found some, wee
must not leaue, for wee haue
many: nor when wee haue found
many: looke no further; for
yeeres and the change of fortune,
bring with them newe dangers,
which is daily scene: many licēti-
ous youths, ending with ambitious

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ages; many humble poore men hauing proued tyrannicall and proud in riches.

The last of our inward inquisition, is, after the true sight of our selues, to propound no course beyond the power of our managings: if nature hath laid greater strength vpon my armes, then head, I will confesse it, and frame my selfe to bee profitable that way: if in my head, that way; if I can not spinne, I wil reele and bunch hempe: thus is the fault, if there bee a fault, natures and not mine, if ambition caryeth me beyond the compasse of vnderstanding.

For our states, if there were no body wiser then I, the Lawe of a Common-wealth that bound euery man to follow the fortune of his father, should bee well thought of, so should the Common-wealth know to whom to trust,

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trust, and her constitution be more settled, then the giuing euery man his choyse, by which riches make some lazie; pouertie some industrious; wealth giueth estimation; estimation is sought to for their Counsaile, and their wisdomes lye onely in their Inuentories. All this time vertue is not thought of, nor their aduices are of moment: for they are drowned in parsimony.

I like well of thrift, and that we should know the secretes of our fortune, howe much wee are able to spende, and howe wee ought to spende, in which I allowe not the liuing at the vttermost: it is a dangerous custome, that because a Gentleman or Noble, and of this liuing, wee must goe braue and entertaine all, and saue nothing. I doe hate being at

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the appointment of others, especially to bee bound to followe euill counsaile: there is liberalitie and charitie to performe, which euery man is bound to, and to performe which, other superfluous costs must bee omitted: it is better to keepe pouertie from staruing, thē to feast knaues: which if it bee misliked for the vertue, shall fit some for the thrift: fortie shillings goeth further amongst the poore, then doubled spent in feasting the rich.

x More of this I will not treat of, but onely to restraine our mindes from looking licorishly vpon any other estate, then that our Ancestors liued in: for besides that the shortnesse of our life giues vs not leasure, hauing businesse of more importance to dispatch first, it beeing better to bee an honest man

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man then a great man, it is too
dearely bought: for as fast as they
pursue promotion, danger, en-
uie, and death pursue them, and
not one amongst numbers but is
ouertaken.

I do not so often pray for raine
and fayre weather, as I doe that
my countrey men should deserue
it: for we are fallen into the iawes
of the Prouerbe, *Better fed, then
taught*: an error that will fall soule
vpon the higher degrees: for spea-
king generally of the multitude;
they are a people tractable, and
ready ynough to bee better then
they are, if taught, which they can
not receiue by their education, be-
cause their pouertie empyles the
about other businesse: they that
may, should giue the the short and
sure precepts of good example,
and so the ones education shall
shew it self answerable to his birth,

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the other bee recompenced for their obedience, by beeing instructed in the rules of life.

Many times I haue thought of these degrees of state; of them wee call noble and ignoble: and though my opinion iumpe with the allowance of degrees and titles, yet am I sory that the rewardes of the promoted should bee an inheritance, and the deserts separated: but in such a state is this earth, that the fauour of time and continuance is abused, and the smiles of fortune nourisheth the worst counsaile.

The knowledge of our Countrey, a booke worthy to bee read with attention, consisteth in these diuersities; her Commodities, her Situation, her people: though I doubt not but nature provided euery Countrey of sufficient prouision for her owne burthen,
yet

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yet hath the delicacie of man stri-
uen with nature, that hee might
want: so are our minds like emp-
tie caskes; as they full of winde,
so we full of windie wishes: and all
like women with childe, like no-
thing, but what is hard to come
by. Of the commodities, the
best is bullion and munition, the
worst clothes and victuall: so may
I say for our kingdome, the worst
commodities that enter it being
the foode of wantonnesse, not of
necessitie, and clothes: the other
borrowed superfluitie, wee haue
little need of, our owne countrey
yeelding attire both coole and
warme: for these, wee part with
marchandize of no lesse impor-
tance, and some of more; but this
is now to bee talked of onely: for
time hath made it vnalterable,
onely the excesse is to be preuen-
ted, and those things able to bee
dangerous,

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dangerous, carefully to be preserved, lest we make our Countrey so vnhappy, as to beare children that will ruine her. The Situation knowne, recompenseth the knowledge, with being able to provide against all inconueniences: as to fitte our diets to the Climate, our forces to the strength, our spendings and commings in: Thus shortly and generally for the particularitie, it must come from the nominating the place. The knowledge of the peoples natures, is of much importance, both in the vsing them vpon occasion, and applying lawes to them: both which cannot bee rightly executed, without first their natures be knowne & measured. Thus important is the knowledge of our selues, and those thinges belonging to our selues, which who neglecteth, deserueth

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serveth the Tragedians title, being a creature altogether vnprofitable and vnworthie.

Magis hæc timet, quam mæret, ingenio est opus :

Alios parentes alloqui luctu decet.

So are we governed by our affections, as our intents speake in face: so vngoverned are our affections, as what they would shun, they run into; they see but themselves, and beholding nor knowing nothing else, doe like themselves, easily discovering what they wish most secret. It is the discourse of the minde onely, that is able to see and shunne danger at once, the others see it not with discretion, but feare, whose nature wisheth a dispatch without regard, whether it be with a cut throat or safetie; feares furthest with being but to bee out of his paine.

Since

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Since these affections are so fixed to men, as there is no man without them; since the suppressing of them is so rare, as hardly it belongeth to any man, there is no action almost, that can escape a wise obseruation; for hee is ledde to them, by them that seeke most to keepe them in couert: like vnto the care that other creatures haue of their young ones, which care carieth their pursuer to their nest or caue. For bee it an attempt, wherein the attempter beleeueth great matters of profite will follow; hope outrunnes it selfe, ouerweigheth him, and beeing vnaccustomed to carie so high sailes, sheweth he hath determined some strange things: thus feare, thus loue, thus hatred, thus all make the faces of men, in spite of their hearts, go to confession.

Magis

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Magis hæc timet, quam morer.

There is no humane action, that is deliuered to the worlde, without many circumstances: there is no circumstance, but is a steppe, mounting the vnderstanding to the truth. Wherefore, the true Inquisitour ought not to thinke any thing impertinent, that is any way pertinent: for how he spake, how he looked, how he companied, and euen lighter then these may carrie a reach, able to weigh these things into the most secret part of the secret: for these are threeds, leading into the labyrinth, which who omitteth, and catcheth at the body of an action, without ioyning and laying together the other circumstances, shall as often misse as hit, & oftner erre, then come to his wished purpose.

Ingenio

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Ingenio est opus.

There needes no more affection, then will giue vs taste of our purposes; affections vse, is like the vse of a whetstone for a knife, onely to giue it an edge, and then lay it by, for vse it continually or oft times, it maketh the mettall thinne and weake; and thus affection doth to men: what can we doe, whereof done, wee are not ashamed? except managed by wisdom, euen from the most triuiall to the most serious perfourmances. *Ingenio est opus.* Which excellent guide of our actions, who desireth to obtaine, must not suffer the allurements of his affections to lay hold on him, for then they shall accompanie this vnhappy weake woman:

Magis

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Magis hec timet, quam moriet. —

Affectionate passion is both deformed and vnſafe.

Alios parentes alloqui luctu decet.

No where hath affection that power, nor any where doe they display themſelues ſo openly, as the affection of parents to their children; they were begotten by affection, and by affection they are maintained: for let them bee how they will, though deformed both in minde and bodie, yet will they finde a louelineſſe in their out-blemishes, and tolerate their inward; which if nature hath not appointed to keepe the increaſe of the world from miſcarrying, certainly it is a fault: for ſincere trueth alloweth nothing that cannot

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cannot produce the graces of the mind for euidence. It becommeth parents mourning, to speake in no other fashion; it becommeth parents that will bee parents and wise, not to mourne at all; for there is no more allowed to parents or children, in the exact rules of wisedome, then there is to causes farther off: but speaking of the exact commandements of wisedome, causes stand all in a distance, there is none neerer or more remote: so should euery one, that will do well, lament his neighbours childe as much as his owne; but neither should wee for theirs nor ours: for that is a weaknesse, and the defectiue part of our natures, we must seeke to recouer the, which we say are in calamities: but the pitie of teares is too waterish to do good; bewailing being an vnnecessary slothfull affection.

—Gladus

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—————*Gladius & spes & metus,
Sors ceca versat : pramium incer-
tum petit
Certum scelus.*—————

HOW can it otherwise be, when reason yeeldes the prioritie to strength, an vnreasonable & blind iudge, but that chance should haue a hand in the euent? and where chāce hath any thing to do, who seeth not, that the vncertainty of the cōclusion must needs beget hope and feare? for such thoughts alwaies follow attempts, where the iudgements of men are barred of a certaine censure.

Warre is the remedy for a State surfetted with peace, it is a medicine for Common-wealths sicke of too much ease and tranquillitie, but that it carrieth a refor-

H

ming

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ming nature, and is a part of iustice; yet is it better knowen then vsed, better to keepe in awe then to punish; for it can hardly bee taken vp or pacified, since it begets in Generals the two dāgerous humours of reuenge and ambition; in the limmes obeying this head, dissolutenes and riot: betweene which, and the heate of contention, the innocent perish aswell as the guiltie, and in stead of reforming nations, they depopulate the; yet these inconueniences make me not wholly deny warres profitable: for they were most profitable, if the distressed had but the opiniō, that the recourse to warres would auaille them: for without this, licentiousnesse and tyranny would deuoure all, and without this, desperation would seize vpon all in calamity: for despaire posseseth

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seth none that can haue recourse
to any remedy, but onely those
that are without all refuge. But
warres best vse, is the same that
Nurses make of Robin Goodfel-
low, to terrifie, and the example
much more safe and wholesome
that is taken from the sight of our
neighbours, then from our owne
experience.

—————*Premium incertum petit*
Certum scelus.—————

Did not this take away admi-
ration with beeing ordinarie, it
were a wonder, an vncertaine
gaine purchased with a certaine
euill: there is nothing shewes me
the vitiousnesse of man, so plaine-
ly as this, vndertaking courses so
desperately and vainely, as if his
intent were nothing els, but to in-

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crease his finnes. I see offenders dayly, and they see the shame and bitternesse of punishment, yet can not this perswade them; so that I cannot say, looking into their intentions, without all respect but of their gaine and losse, that euer I sawe any, whose profit could recompence their losse.

Omitting petty matters, in that execrable wickednes of conspiring against Princes, I wonder not that such intendements finde Heads; for the profit of the gayne may corrupt men: but how the other limmes are drawne in, I maruaile, for they aduenture as much as the principall, and let his designe come to passe, are vncertaine of their reward, yea, of their life: for such benefites that are not easily to bee recompenced, are as dangerous as iniuries. It is a wonder

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der then, and either these men flatter themselves with vaine hopes, strengthening which with their will, they resist the more reasonable discourse, or els heat with the allurements of some affection, run into them without an examination; both of which are so dangerous, as the day of vndertaking such attempts, they may, without being deceived in their computation, reckon the day of their ruine: for it is hard to iudge of which side he is in most danger, but of one vndoubtedly he shall perish.

In this and in all other the gaine is vncertaine, the euill certaine, which (mee thinkes) should alone perswade vs, and make all wickednesse despised: were the condition, For the losse of the one, here is the other, we were neerer temptation: but the eternal

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goodnesse hath remoued it further off, I doubt not, to no other end, but to withdrawe all occasions meete to nourish the corrupt humours of our natures, by which if wee will not yet take warning; but hunt out vice hidden from vs, wee are vnworthie of pitie, yea, of the common pitie, that followeth the alreadie ouerthrowne.

*Ferre, quam sortem patiuntur omnes,
nemo recusat. —*

VEE haue nothing formed in the true mould, wee carrie sometimes actions bearing a handsome glosse, but they are no neerer trueth, then a picture the life: what wee should fetch frō the vnderstanding the mutabilitie of things, wee draw frō the marrow-

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marrow-fretting sore of enuie ; so
what might bee a vertue by the
suffering , is a vice : for not suffering
for the true cause , and the
strength enduring aduersitie , is
not patience , since patience is
founded in the true discourse of
the minde , this fetcht from the
sight of others miseries. Every
particular bodie feeles his owne
affliction : the affliction of others
is no medicine curing his ; yet
from the aduersie fortune of others
can wee drawe comfort : what
helpes it vs to be richly indowed
with reason , since we vse nothing
but fancie ? for this is fancie , and
this is so in most things , being ca-
ried vp and downe with her light-
nesse , without all rest and per-
manencie.

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*Ferre, quam sortem patiuntur omnes;
nemo recusat.* —————

What all suffers, no bodie refuseth to suffer: no more should we what we allow; there is this onely good to be had in aduersitie; the obseruation how it befall: if by our owne negligence, it begettes experience; if past our knowledge, so much resistance as leades to patience, is allowed; but repining and sorrow, vnprofitable vexations, rather stirring the diuine powers to a more sharpe punishment, then mitigating the calamitie. There is nothing in this world erected so high as man; so nothing more subiect to fall: there is nothing so ill as man; therefore more due to him, then to any: nothing so sensible; therefore nothing more apt to feele affliction:
and

and as for Chance and Fortune,
they are words founded vpon two
reasons, sometimes in excuse,
when we lay our deserved afflictions
vpon fortune: sometimes
when the diuine executions are a-
boue mans, which though we call
chance, yet doubtlesse is founded
vpon grounds of more excellent
reason, then we can apprehend: so
is chance the issue of follie or ig-
norance.

FINIS.

